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For June 8—Making Reforms Succeed

II Kings 22:10-11; 23:1-5, 21

FAITH—THE POWER OF RECOVERY

Manasseh, successor to Hezekiah, tried to make a clean sweep of true religion. He went so far as to set up idol worship in the Temple.

Josiah was eight years of age when he came to the throne, and it was not until he was twenty-six that he began his reformation. The incentive for this reformation was in large measure found in the book of Deuteronomy, which was discovered in the Temple—no doubt a product of this period and placed in the Temple as a means of having it "discovered." The book was sent to the king and the reading of it changed the whole history of Israel. It led to a great reformation of religion.

It must be remembered, however, that back of this book was the influence of the prophets of the past. Perhaps one of the greatest influences in the writing of this book was the teaching of Isaiah. The work of the prophets was not lost. Another way in which the influence of the prophet was felt was in the teaching of Josiah. Josiah was surrounded by good men who brought him up in the true knowledge of God. The findings of the book gave the incentive; but it would have been of little effect without the good man to carry it out.

There is a lesson here which ought to strengthen our faith in trying days, for there is a power of recovery in true faith. Many times in history things have seemed as black as they could possibly be, with faith seemingly gone and religion impotent to face its task. Then a revival has come. When history is recorded, it usually is in terms of personalities in whose breasts faith has been kept alive. Great upsurges of religious life have thus come. It was true of the Reformation; and it was true of the Great Revival beginning with Wesley.

Sunday School teachers, ministers, and others working at the task of the church these days are often tempted to give way to the mood of despair. Results are hard to see. Our day is dark and the forces of righteousness seem powerless, yet faith, carried in the hearts of the faithful and diligently and faithfully transmitted to our children, is the only hope. If we are faithful the revival in our day will come.

Questions:

1. What are the needed reforms in our day?
2. What is the Christian approach to the problem?
3. Is there a parallel in the training of the young Josiah and the work of our Sunday School teachers as they work with the youth of our day?

NORVAL E. WEBB

For June 15—Judah's Approaching Doom

Jeremiah 36:2-3, 28-31; II Kings 24:1-4

THE SOURCE OF REVIVAL

If you would understand the history of the period of Judah's doom, read the book of Jeremiah.

You recall that when Jeremiah was called he showed great reluctance to take up the task laid upon him; and well he might hesitate, for his message was to be one of the most difficult to deliver to a people. It was a message of their doom. It was to be his task to tell his people that they must submit to Babylon, that to resist was folly and would lead only to destruction. Thus, in the eyes of his own people, he appeared to be unpatriotic, a traitor to his country.

With such a message, it is little wonder that Jeremiah was rejected. Being rejected, he then set down his message in writing and sent his secretary, Baruch, to read it (read Jeremiah 36). The predictions of the prophet came true—Jerusalem was besieged and its inhabitants were taken to Babylon about the year 586 B.C. (read II Kings 25 and Jeremiah 39).

In all this Jeremiah fared very badly (read Jeremiah 37 and 38). Our last glimpse of him gives us an inspiring example of his nobility, his utter unselfishness. The King of Babylon, at the fall of Jerusalem, had rescued the prophet from his captors and offered to take him to Babylon and give him a position of honor. But Jeremiah chose to stay with the remnant of his people. He was later carried by them down into Egypt where he died.

Here was a prophet who seemed always to be against his people. He was despised, scorned, and rejected. One might almost imagine that the fifty-third chapter of Isaiah was written about this noble man. Regardless of his own suffering he gave his God-given message to his people. That message was more than just a message of the doom which was coming; it was a message on the nature of true religion. True religion is in the trust of the individual soul in God. Though Jerusalem was destroyed and Israel captured, it is not in the nation that religion abides, but in the individual souls which make up the nation. So long as that religion is carried in the individual breast the coming revival is assured.

Questions:

1. Is there any hope of a revival in our day?
2. Is there any message for devastated nations, such as Germany, in the message of Jeremiah?
3. What can we do to help bring the revival?

NORVAL E. WEBB

ONE WORD SAYS SO MUCH

Say the word, "shoes," to most people in this country and they immediately think of a new pair they just bought, or are reminded that they need to get an old pair resoled. . . . In most of Europe the word excites much deeper emotions.

A pastor who recently toured Finland, relates a visit into the home of an engineer and his family. Discussing various topics, including the condition of the country and the lack of everything, he mentioned the word, "shoes." Immediately, the little girl began to cry.

Her mother explained that this was a tender point in her life, because she has no real shoes—only a pair made of cloth with wood bottoms, which she must save for school. This means in Finland, where the weather is rarely warm, that she can never go out to play.

On his next visit the pastor brought some shoes and the gift made the little girl utterly too happy to express herself. Said the minister, Rev. Frank Mengs, of Sweden: "This incident has been repeated thousands of times in homes that have received shoes from American church people. If every American could see, as I have, what a pair of shoes means to the life of a child, they would want to sacrifice to send many more pairs."

Fear thou not; for I am with thee: be not dismayed; for I am thy God: will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

ISAIAH, 41:10

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EDITORIALS

Our Crisis Mentality

WHEN one speaks or writes today on world security he is reminded of the need for haste. In response to every answer he suggests for making the world a safe place, and assuring a future for men on earth, some spectre pounces from a dark closet of his mind and shouts, "It isn't soon enough!" One is given the feeling that something revolutionary must be done within a few years. Like the sword of Damocles, a potential, obliterating explosion hangs over the heads of men.

There is something in the "air" which suggests panic, for men secretly are frightened with the possibilities of a global holocaust in atomic fire. They know that if one hundred major cities with their schools, churches, cultural institutions, factories, and centers of commerce in America, for instance, were destroyed, it would bring immediate confusion and suffering as the remnants of people reformed their patterns of life for another long climb upward.

Then and Now

The generation preceding our atomic age was engaged with long-range answers to war. We rightly sought the tributaries of war or peace far back in our economic, racial, and political attitudes and systems. Now we know there will not be an economic system to study and reform if this civilization is erased. Instead, we are exhorted to find a quick answer to a critical state of world affairs. We have a crisis mentality and it is not conducive to genuine answers. We are in danger of improvising rather than creating. We are tempted to look to the superstructures of world life rather than to the foundations. The crisis mentality is sure to produce superficial behavior.

How are we to face realities of today and their grim potentials? In the first place we must see that scientific progress, which will take commerce to the air more than to the land and sea, will completely nullify our old concepts of security. What will Gibraltar, Suez, Singapore, and the Panama Canal mean in an all-out air age? Argosies of the sky will have little relation to geographical pin points of earth which used to be called fortresses and strongholds of an empire or a nation. Not only should we see what this means in terms of war, we must practice the lesson it teaches in terms of peace. Frontiers and national boundaries can mean very little in this "one world" which science is confirming.

Our first responsibility therefore becomes clear. We must start positively, constructively, and courageously to implement that solid fact of "one world." How bold should be that stroke for a new way among nations? Some would call outright for world government. Others believe in that same goal but doubt the wisdom of revolutionary suggestions. They feel, instead, that in the United Nations we have potentially the basis of a balanced world organization and that the process of making it effective and authoritative must be evolutionary rather than revolutionary. They are fearful lest the words, "world government," might defeat the end.

The alternative is to see in the Security Council, the *executive branch;* in the General Assembly, the *legislative branch;* and in the International Court, the *judicial branch* of a possible world organization that can rapidly take on the functions of government. Therefore the process must be that of delivering more power and a wider range of functions to these three departments of the United Nations. On the world political level, that is probably our first responsibility.

Toward the Community

The political aspect, however, is not the only one, although it meets most readily the requirements of a crisis situation. It is one of the hastier answers and is also sound. While urging all of the short-range measures available, there are still the longer, slower processes which must be consistently encouraged. For instance, it will never be possible to build an international political arrangement that will stand unless at the same time we are creating a genuine world *community.* It must be an economic community in which nations merge their interests and their powers into a common life. It must be in some measure a cultural, intellectual, and spiritual community.

The total problem is somewhat like the building of a local community, with its city and outlying trade territory. There can be no secure life in such a local neighborhood if the citizens rely only on the city council and the police department for their welfare. The churches, schools, clubs, homes and various institutions help to make it more than an area of one hundred thousand individuals who are coerced into decent behaviour. Such institutions help to give it a set of concepts and ideas within which to live, act and react.

The building of the world community is similar, although it need not merge all of the respective world

cultures into one before peace and security can be developed. We must, however, develop a community of understanding if those varying cultures, races, and ideologies are to dwell side by side in safety.

Again we must remember that as the atomic-air-speed-machine age comes, in many respects, Indiana will be as close to Russia as it is to Illinois. We must therefore rethink the concept of "neighborhood" and urge our representatives in our Capitol and in our United Nations to make all possible moves which would assume the new world neighborhood. It must be grown into a *community,* for a neighborhood is dangerous when it is not a brotherhood.

KEEP PERSPECTIVE

If we are living by our fears, then we are sick people and we can never build a healthy world community. If we are people of faith in God and in the possibilities of men, then we can eventually say to these mountains that separate us, "Be removed and cast into the sea," and it shall be done. We, in our generation, may not have such words of power but, thank God, our children's children can say it and it shall be done. Who knows what we, in our day, might do with the genuine faith which love inspires.

If we cannot *move* the mountains, perhaps we can surmount and use them as *pulpits,* prophesying the day of the Lord. The statesman must do his part but he can never succeed without the prophet, for the political structures of men can endure only if the hearts of men are right. We are at a crisis, but we must keep perspective and move to the mentality of faith.

"Give Us This Day Our Daily Bread"

HOW glib our prayers often are! A million people are starving and we repeat this line in the "Lord's Prayer" as readily as we do our ABC's. But we must repeat it again and again, *thoughtfully,* for the very bread we eat comes not alone from the soil, but from our hearts. It is not due to sun, rain, and soil that children starve among bursting granaries. Out of intelligent minds, stimulated by sensitive consciences, must come plans and systems which assume the right of children to bread. Science alone, can never feed the world. Religion will be required, for men will never feed neighbors whom they do not love. Physical needs are met, ultimately, from spiritual sources—from minds and hearts which find in God the source of all good.

Then shall men till the soil reverently, bake their bread thoughtfully, and sail their cargoes conscientiously to the ends of the earth, and they shall feed one another—for bread shall then be a sacrament.

E. T. E.

Thirty Years of the AFSC

A Review and Preview

By Ruth Smith

In April, 1917, the American Friends Service Committee was organized. The anniversary observance here reported was a time of self-examination. What of the next thirty years?

ALTHOUGH as Friends we are seekers, as Americans we are now masters in the world to a degree perhaps unmatched in history. It will not do merely to try to dissociate ourselves from this position of power, since we all garner its advantages. We are beneficiaries of it in a material sense and each of us bears at least a part of the responsibility for it. As Friends, we make special use of it in our foreign relief work. What is the spiritual problem we face as a result of this position?

I

Philip Jacob opened the first discussion of the AFSC anniversary meetings at Haverford College on May 10. He continued with more specific questions:

How shall we overcome the barrier of fear and dependence which is always erected against the master? Under the circumstances, can we hope to meet with other peoples on that level of true communion and equality which is the heart of real Friends' worship? Can we do this if we retain in our hands any of the instruments of power—even relief? Can we disengage ourselves from America in this dilemma, or is there not a unity in life that makes our country's political action inescapably part of our personal spiritual problem? Shall we, of the United States, try to use the power we now have to good ends? If so, who shall say what are the good ends? Do we not thus get ourselves into an endless dilemma? Does not the use of such power corrupt, even if those who wield it mean well? May it be that our political function as Friends is to try to restrain power, to act as "saboteurs" of our own country's power? Is this to be done most effectively by working for shared control of the world, by unilaterally surrendering our veto power in the broadest sense?

The discussion which followed Philip Jacob's challenging questions served in the main to add more questions:

Suppose those to whom we surrender power use it for ends we consider evil? Do we not have to go straight ahead, trusting in the ultimate responses of others if we dare to take right action ourselves? How can we educate ourselves for relinquishing power? Will a "one world" government answer the purpose? How can we avoid becoming Santa Claus givers, with the peoples in war-torn countries cut off from the privilege of giving? Shall we encourage them to give back what little they can? Shall we learn to share our work with them, as we did in Germany after World War I when forty thousand Germans worked with a small group of AFSC personnel? How can we transform material power into spiritual power?

The Service Committee in the past has maintained a political neutrality. Is it possible to be politically neutral if we have deep spiritual concerns in these matters? Must we not enter the field of political action to a certain extent? For example, must we not help to define the goals of our present world

effort, help shape the important national and international institutions that are today taking form, make clear-cut testimonies in connection with many issues before our own Government? But in discussing political issues, is it not possible that we need to look at the economics that lie behind politics? Is our present competitive economic system in this country compatible with Christian ethics?

II

So the first discussion of the day led into the second, which Willis Weatherford launched with another series of questions:

Europe, and especially Germany, is caught between two economic systems which often seem completely incompatible. Before going further, however, it is well to remind ourselves that many of the disputes between Russia and the West were disputes in the days of the Czars. Were the economic differences ironed out tomorrow, there would still be political tensions between our two countries.

But in the present growing predicament, isn't the real villain in the picture neither communism nor capitalism but rather the fact of the difference, with its attending mutual distrust? Perhaps if we could disabuse ourselves of the psychological handicap of distrust and work for certain needed modifications of our own economic system, part of the gulf would thereby be bridged. Certain utilities, highways, and post offices are already socially owned and managed, while stock markets, coal mines, and railroads, have private ownership but some public control. Modifications of private ownership are not as alien to us as we think in our panicky moments. Can we not modify our own economic system as needed without surrendering the democratic political freedoms?

The discussion which followed Willis Weatherford's presentation, like the other discussions of the day, must here be compressed at a real sacrifice; for this was a day for the asking of questions and, while answers can often be summarized, questions stubbornly refuse to yield to the process. Among the ensuing questions were these:

Where, though, in history, can we find an example of a controlled economy accompanied by political freedom? Is it a possible combination? The growth in power we have been talking about is the result of science. What we lack now is the moral man. It is a scientific fact that throughout the past, at the growing tip of evolution, has stood the human conscience. People will listen these days to science. So let us try to present this need in scientific terms. Is it not a mistake to believe that any special form of economy is *the* right form? Would not either communism or capitalism serve very well if it were religiously centered?

Colin Bell rose to plead for our patience, tolerance, and understanding of Britain as she goes through the painful ordeal of divesting herself of power. He reminded us that while Britain is relinquishing land empire, the United States is building economic empire and that some day we may experience what Britain is experiencing now.

III

Eric Johnson precipitated the liveliest discussion of the day when he threw out the question as to the value of small islands of reconciliation if we are all soon to be destroyed in a monstrous atomic holocaust. Should we not perhaps sacrifice most of our other work for the next few years and pour our full energy into the policy-making field in order to avert a next war? Is it not our first task now to make it possible for mankind to go on living? To this end, shall we not join with other like-minded groups; find and use the instruments for creating public opinion—the radio, movies, and magazines—break with tradition and throw all our energy into propaganda for cooperation on an international level as the only way out of destruction? After all, cooperation is our specialty. It would be a major revolutionary step for the Committee. But perhaps it is a time for being revolutionary. If we do not save mankind's physical existence now, how can we pursue our other deeper purposes?

In the ensuing discussion, there was keen awareness of the fundamental importance of the problem under consideration. Eric Johnson himself said he was not sure he was on the right track, but these questions were in him with urgency. From the group came quick responses:

Are we to shift our emphasis from personal quality and meaning to quantity-conversion of people on a superficial plane? Rather, is not our greatest need in exactly the opposite direction—to do a job of spiritual reconstruction within ourselves? Is not our special contribution rooted in the fact that we work in a framework of eternity? If we forfeit this approach, shall we not also forfeit our value to the world?

Is work by example too slow for the present situation? Maybe it is. Perhaps we should combine with it some of the more superficial propaganda activity. Need the two methods be mutually exclusive? We must not be motivated by fear. That would be a fatal mistake. A fundamental spiritual change is what is needed in the world. Surely this can't be brought about by the propaganda approach?

In Italy, two AFSC representatives with a truck sparked a reconstruction work that grew far out beyond them. They sowed trust and a cooperative idea. Is this not the soundest Friends' approach, rather than quantity production?

Evolution is too slow. We need revolution within the Society of Friends. We need more active propaganda. We need another George Fox speaking to the multitudes. We have had a Service Committee for thirty years, and we have come as far as CPS. What we do isn't good enough.

Would it not be straying far from the path to adopt a crisis psychology? Is not the heart of our religion the belief that we live always in the eternal *now* that this, now, *is* eternity as well as time? How shall we shift to a lesser base?

IV

Reed Cary outlined some questions for the discussion of Committee personnel policies. Among the questions he put was, "In view of the increased complexity of many of the jobs today, do we need more people who can give longer terms of service?" There was substantial agreement that for the more complex work, such as that which Gilbert Bowles has done in Japan and Bertram Pickard has done in Geneva, we need men and women who can give long periods of time. Also, amateurs do better if they can work along with experts.

Friends were urged to think of the Service Committee as something in which they could be engaged continuously, in one way or another; to volunteer for work with at least one of the many policy-making committees of AFSC; and to follow out individual concerns thoroughly, thus preparing themselves all the time for service in the particular fields of their interest, should the need arise.

V

Clarence Pickett spoke to the group with moving simplicity.

He believes that acceptance of the necessity for war is much more widespread now than it was after World War I. He remarked on the fact that with all our efforts we did nothing perceptible to stop World War II, but he was not disposed to ask the Committee to chide itself for its failures over the thirty-year period just ended. He felt, rather, that we must consider how we can best use the small bit of energy at our disposal.

Among other questions before the Committee at the present time, he mentioned an opportunity to send per-

sonnel into Russia. We do not have the necessary funds. What shall we do, in view of the significance of this invitation?

He spoke also of the error of trying to divide our mission into the "material" and "spiritual," commenting that he had had some of his most spiritually fruitful conversations with prospective donors. He feels that, rightfully, our spiritual work goes on in the course of the day's labor—that it must not, and cannot be a separate thing.

He mentioned our responsibility for giving intelligent backing to such international organizations as the Food and Agricultural Organization and the International Children's Fund. Thus, he supported the plea of some of the earlier speakers that we interest ourselves more in helping to shape the instruments of international cooperation.

Lastly, he pointed out that some of the young men who have come through the disciplines of prison and CPS during the war are able now to see further than they did before—further, too, perhaps, than can some of the veteran Committee leaders, including himself. He paid tribute to these young men, to their strong sense of inner direction, and to their deep spiritual root. In looking forward for the next thirty years, he saw every hope that the Committee would be made a more telling instrument for peace than it has been in the thirty years that lie behind.

This final session was brought to a close with a meeting for worship.

VI

Henry Cadbury acted as chairman throughout the day's sessions, and the Scripture which opened the meetings was read by Rufus Jones. It is too early to try to evaluate these meetings. They opened up question after question. That was their purpose. Not only was the reminiscent mood conspicuous by its absence, but the mood of "ripe wisdom" was also lacking. It was a refreshing and heartening day.

Stress this point: Advertising of liquor must go. This is essential if good preventive and educational measures are to become most effective. Our youth of today is being continually bombarded by liquor ads that try (and succeed in many cases) to instill into the minds of people that alcohol is the most appealing way for social success. Write your United States Senator to support the Capper Anti-Liquor Advertising Bill.

BOARD ON PUBLIC MORALS,
Five Years Meeting.

Operation Good Will

Research for Peace

By Harrop A. Freeman

ALL of you have spent several nights, I am fairly certain, figuring up your Federal income tax. Since it is stated in an over-all percentage, you have perhaps not taken time to ask what items lie behind it. There are the whole array of atomic energy research projects, costing approximately a half-billion dollars, with scientists on the Government pay roll in nearly every college. There is another little item of "research"—"Operation Frostbite," as Admiral Byrd and his men at one pole and the American Army at the other try to determine the most effective way of waging war across the polar barrier. So you're paying for research, and you're paying for research whether you want to or not.

FOR SOUND RESEARCH

When the editors of THE AMERICAN FRIEND asked if I would write a few words about the research of the Pacifist Research Bureau, I readily agreed, for here is an opportunity for people to support research in keeping with Quaker philosophy and to support research voluntarily.

In 1942, a group of pacifists, largely Quakers, met in Philadelphia and concluded that our peace movement was lacking in educational materials to present the Quaker pacifist point of view; particularly that it was lacking in pamphlets based on proof rather than opinion. It was believed that no other research foundation could be expected to complete research in this field and therefore that a new body composed of and controlled by pacifists was required. To that end the Pacifist Research Bureau was formed in 1942.

Academic people had long tended to brand pacifists as "visionaries" who proposed unsound solutions to difficult problems because they were unwilling to study the issues deeply. From the beginning it was therefore felt that the studies of the Bureau should stand up academically against any research being produced by any agency or academic department. We recognized that this would mean that the publications of the Bureau would seem "heavy" rather than popular to the average reader. Much as we desired eventually to produce popular adaptations of thorough research, it was not until 1947 that we considered that we had sufficiently "won our spurs" in the eyes of the academic world. We hope you will like the more popular presentation of research.

In three years the Bureau has itself published fifteen studies and prepared two others for the American Friends Service Committee and other agencies, and has produced one full-length book. To a considerable extent it has become the only producer of pacifist studies, since both the Service Committee and the Fellowship of Reconciliation have largely retired from this field. The Bureau has distributed approximately four thousand copies of each study. Many have gone free to editors, commentators, colleges, CPS camps, and libraries. At least two have been used as college textbooks. One was supplied to all members of Congress and formed one of the most forceful arguments against conscription.

As of 1947, the Research Bureau has been moved from Philadelphia to 316 East Court Street, Ithaca, New York, to assure more adequate supervision, reduce costs, and provide the personnel necessary to accomplish certain new functions undertaken. The Bureau will furnish two new major services: (1) It will publish four times a year a digest of the important articles and research in all fields of interest to the pacifists. To prepare this digest the Bureau's staff makes a thorough review of all scientific journals, books, bibliographies, and popular journals. It thus seeks to become the reading eyes for pacifists—to tell those who cannot scan all publications where they can most easily find what they want. (2) The Bureau is prepared to perform not over one day of research on any question asked by a subscriber at a fixed charge per half day of research. These two new services are in addition to the old function of the Bureau under which it produces four booklet-length research studies each year.

Mention of the studies planned for 1947 ought to persuade any wide-awake pacifist that the Bureau services will meet his needs. Thus the four pamphlet studies are planned to cover: (a) the functional agencies in international affairs such as UNESCO (where our own Leonard S. Kenworthy is working); (b) a history of Quakers in war and peace from earliest times to 1947; (c) a complete analysis of conscientious objectors in World War II; and (d) the problem of violence in the field of labor. The first digest report will concern itself chiefly with material on Russia.

The Bureau, largely founded by Quakers, would welcome the support of as many Quakers as feel that its service will be valuable to them.

A New March of Men

Toward Spiritual Ends

By G. Thoburn Davis

A religious concern pressed heavily on George D. Weeks. He carried it until he was led to lay the burden on the *men* of California Yearly Meeting.

The concern was for the men of the Yearly Meeting. The women were doing some very important work through their Foreign Missionary Union, but the men had no *special* work which they were doing. Why? Why should not the men carry on some line of work of at least equal importance to that which the women's union was doing?

George Weeks laid that concern before the men of the Yearly Meeting in 1926, and in October of that same year the following committee was appointed and asked to organize and start some line of work: George D. Weeks, chairman; Blaine Bronner, Davis Garretson, J. P. Cosand, Carl Miller, W. V. Coffin, C. Fred Schroeder, and N. W. Renneker. Of the eight members of the committee, four were ministers. The other four were prominent in the work of the Yearly Meeting. Their first effort was to help in a new work just starting in the city of Fresno, a flourishing city in the central part of the State. Just about everything was needed: a building in which to worship, a pastor and a home for the pastor. The committee, through the Evangelistic Board and the general superintendent of the Yearly Meeting, got back of the whole project.

Through personal subscriptions, cash donations and inspiration, they succeeded in making the project a "going and growing" concern. Today it is one of our strong and healthy Monthly Meetings.

The following year, 1927, a constitution was adopted as follows, and, with some amendments, is the present working basis for the special activities of the men of California Yearly Meeting.

ARTICLE I—NAME

This organization shall be called the MEN'S EXTENSION MOVEMENT of California Yearly Meeting of Friends.

ARTICLE II—OBJECT

The object shall be to enlist and unite the men of the church in a definite plan for church extension within the limits of California Yearly Meeting, and to encourage prayer and giving for the establishment of new churches.

ARTICLE III—MEMBERSHIP

Members of any brotherhood, men's Bible class, or other men's organization of the Friends' church, shall constitute a membership in this movement.

The Men's Extension Movement of California Yearly Meeting has been the vanguard of a significant movement in the Five Years Meeting. L. Glenn Switzer and others have leavened certain other Yearly Meetings with the idea. Does your Yearly Meeting have a men's organization? Should it? Are we to depend entirely upon women's organizations for the inspiration and promotion of our work? Hear this voice from California.

ARTICLE IV—OFFICERS

1. The officers shall be a president, one vice-president in the south and one in the north, and a secretary-treasurer. 2. Five men, with the officers, shall compose the Executive Committee. 3. A nominating committee shall be appointed at the mid-year meeting, that shall nominate officers at the annual meeting in June. Officers shall be elected by acclamation.

ARTICLE V—MEETINGS

1. There shall be two meetings each year, one at Yearly Meeting time and one about mid-year. 2. The Executive Committee shall arrange programs for these meetings.

ARTICLE VI—AMENDMENTS

On recommendation of the Executive Committee, this constitution may be amended by a majority vote of the members present at any regular meeting.

ARTICLE VII—EXECUTIVE COUNCIL

The Executive Committee, together with a member appointed by each Monthly Meeting, shall compose the Executive Council and shall act as intermediaries and shall attend all council meetings.

AMENDMENT TO ARTICLE IV—OFFICERS

There shall be a president, first vice-president for the Whittier and Pasadena Quarterly Meetings, second vice-president for the Berkeley Quarterly Meeting, and third vice-president for the San Diego Quarterly Meeting. (Other officers, same.)

The original (hopeful) plan of the Men's Movement was to take up a new project each year, but in some cases that would mean the neglect of a needy work. Consequently, needs and opportunities were reviewed annually and the most needy project, or projects, sponsored for the following year.

SUMMARY

In 1935, the president, H. A. Hinshaw, Berkeley, summarized the work that the Men's Extension Movement had accomplished up to that time. The projects included Fresno, Citrus Heights, Capay Rancho, Inglewood, and Ramona Park, besides helping the First Friends Church of Long Beach to recover from the damage done to their church building by the earthquake of 1933. "The Men's Extension Movement has helped, financially, each of the foregoing projects to the extent of $5,000 to $10,000, in addition to a vast amount of inspiration and good will."

Since the above reported summary was given, there have been added projects in helping to erect churches at Montabello, Midway City, Spring Valley, and Gardenland as well as parsonages at Los Angeles and Midway City. During this time, for a period of something over four years, the men engineered and constructed a camp for the young people of California Yearly Meeting in the Sierra Nevada Mountains. A lease for ninety-nine years was obtained from the Federal Government for a tract of land of about six acres in extent, on which the buildings have and are being erected. This land is fairly level throughout and has an elevation of about seven thousand feet. The grounds have been cleared as needed; a dam was thrown across a mountain stream, thus making a very fine lake for boating and swimming; timber was cut, sawed, surfaced and dried for building purposes; dormitories, dining hall, administration building and chapel have been erected and play-grounds have been cleared for a number of outdoor games. All this was done by the men but of course the women *feed* the men!

The Government rangers have carefully watched the building and development of the project. Those on duty there place a valuation on the work accomplished thus far, including man hours, at not less than $50,000. The men conduct two work camps of several days duration each year. At the close of the season an adult camp is held each year, four days in extent, and lasting over Labor Day. Men and their wives make that an outing and the camp is then closed until the next season, opening about July 1.

At the present time something over one hundred persons can be accommodated at each camp. Classes are conducted daily on all lines of church worship and service. Eight camps, of one week each, are conducted regularly during the season. This year, camp opens June 23 and closes September 9,

giving time for eleven camps. The men continue to help at Quaker Meadow as special needs appear.

For the past three seasons, the men have carried on two separate lines of work; they continue some line of church work and have joined some other church organizations in constructing a home for aged ministers and retired missionaries.

About three years ago, as reported in THE AMERICAN FRIEND, George and Sarah Weeks gave their home, located on a large lot in Whittier, to California Yearly Meeting to be made into a home for aged ministers and missionaries. The place has been named "Quaker Haven." Separate units will be constructed as building material becomes available. Several units may be placed on the lot.

For the past two years, the men's budget has been placed at $5,000 yearly. This has been distributed to Quaker Haven, and to Spring Valley and Gardenland for new buildings. For the current year, a new church project for Long Beach has been accepted and additional help given to the Inglewood project.

An interesting feature of the movement is the succession of presidents. Much depends on the leadership of that officer. George D. Weeks, after serving as chairman of the organizing committee, was elected president for one year and declined to serve longer. His successor, Barclay Winslow, served two years. Then followed, for one year each, the following presidents: Cecil Brown, Rowland White, H. A. Hinshaw, E. L. Gregory, Thomas Bewley, Merritt Burdg, J. Parker Cosand, Herbert Hamm, G. Thoburn Davis, George Plum, and Fred Gavitte. Glen Switzer was then elected three years in succession and now G. Thoburn Davis has been elected again and is serving his second year.

The men have two regular meetings a year—one at Yearly Meeting time and the other at the time of the Mid-year Conference. These meetings are in the nature of banquets, followed by business sessions and inspirational and entertaining programs.

In California Yearly Meeting, the Men's Organization has proved to be a great blessing in the general work. It provides a working force for the home field, accomplishing things which no other group has been able to do quite so well. Not only does this working force gather money and help to build new churches, but its banquets also afford very fine opportunities for the men from various parts of the Yearly Meeting to get acquainted with one another and with the work of the Yearly Meeting.

Racial Prejudice in a United World

By Francisco E. Estrello

TO encourage racial prejudice in an hour when all efforts should go toward the consolidation of a peace, still uncertain due to the ambition for power of the so-called "Big Four" and to the unlimited selfishness of the so-called leaders of the nations, is to contribute directly to prolonging the atmosphere of misunderstanding and ill will in which peace cannot prosper.

Racial doctrine was the creed of Hitler. To destroy the Nazi philosophy —the philosophy of the Aryan blood— torrents of young blood flooded the earth. This blood is the most generous of the world and is the blood quoted at the lowest price by those who make the wars and those who are the traders in death. But after the awful catastrophe, there still lives the racial pride, and there still live those who put the fire in it.

In a united world, the world of which we dream, the world that must be, racial prejudice is simply a contradiction; is something unthinkable. One's race is simply an accident. There is no reason why a man should despise any other man and deny him a place at his table and a seat in his schools, just because he does not belong to the same race and the color of his skin is different. It is stupid to be proud because one is born into a certain race; and it is stupid also to believe that one is superior just because his skin is white, and not brown, or yellow, or black.

OPPORTUNITY MEANS RESPONSIBILITY

Under the sky of God, all men have equal rights and it is just a matter of opportunities that enable some men to develop their capacities more than do others. But for the same reason those who have had greater opportunities should be more responsible in showing a cordial, fraternal and conciliatory attitude.

The superman of Nietzche and the pure Aryan of Hitler are only dangerous doctrines that obstruct the brotherhood of men. To a lesser extent, but still in a serious way, racial pride is a sin also of the nations that unfurl a democratic flag.

Peace will find an impassable barrier, no matter what may be the diplomatic conclusions, if we do not put aside from the homes and schools of the nations the racial prejudice that encourages ill will and hate toward other men. While fanatical teachers and parents unintentionally teach children that their nation and their race are superior to others, future generations will be nurtured with the same stupid pride, and will be marked with the same racial sin. Peace, in consequence, will not be the reality that our world needs.

Not only the history textbooks of Germany, Italy, and Japan should be corrected, but also all the history textbooks of the world. Not only the new generation of Germany and Japan should be re-educated, but also the new generation of all the nations of the world. Racial prejudice and a united world simply cannot co-exist. We should put aside this shame of our Christianity that we may have a durable peace.

NEED FOR HEALING

When we read in the papers of America about the racial tensions existing in such areas; when we feel, particularly in Texas, the racial prejudice in all its cruel reality against Negroes and Mexicans, one feels the urgency that the number be multiplied of those who understand love, who understand good will, who understand peace, and who are ready to be white corpuscles, as Allan Hunter says. Never before has there been more need in the world for these human white corpuscles to heal, to restore, to make new all things.

We ought to review our Christianity to see whether or not Christ is there; we need to revise our educational system; we need to create new goals of life, new attitudes and new visions. We need to consider man as a man, disregarding race, the color of his skin and the culture.

We need to be less "civilized" men to be more human; less proud to be more sensible. The philosophy that we must adopt is the philosophy of human solidarity. The relationship that we must cultivate is the relationship of the sons of God who consider their common fatherhood as the eternal bond that has never been destroyed.

When men understand and cultivate their solidarity with God, they will understand and cultivate their solidarity with their fellow men, their brothers. Therefore, the Christians of this hour have the responsibility of responsibilities, the task of tasks; to show, by their lives, what this sense of solidarity means—solidarity with God and solidarity with men. It is urgent that we be servants of the Light in order that the darkness of life may be cast away. The Christian church must be the conscience of the state, or there is no hope.

In Business for What?

By Robert O. Blood, Jr.

WHEN the manager of a department store discovered that his shoe clerk was an ex-CPS man, he promptly fired him. When Friends discussed the matter with the manager, he pointed out that his customers had objected to being waited upon by a conscientious objector and added, "After all, I'm in business to make money."

On the wall above the booths of an Oskaloosa restaurant there is this sign: "Colored People Served at Counter Only." The explanation given by the proprietor was that some of his patrons had walked out, leaving their meals half-finished, when Negroes came in to be served. "After all," he said, "I'm in business to make money."

That argument had me stumped. It convinced me. How could a business be expected to offend its customers, even for a good cause? No business could exist if it were not making money. Still, both managers said they did what their customers wanted. Perhaps that was the clue I needed. It might be that if I could just get enough of their customers to express their objection to discrimination and prejudice, then the managers would do what we wanted and the problem would be solved.

That sounded like good strategy. I started tackling the restaurant but, one by one, flaws appeared in the strategy. When I presented the issue to a friend of mine, he became properly indignant about the sign. "But," he said, "I'm no customer of that restaurant. I haven't eaten there in years." It seems that most Christians save money by eating at home. In order to qualify as customers, we should have to spend some months and a number of dollars buying hamburgers, and not many of us could afford to do that.

Our proposed boycott, moreover, would put the business man on the spot. If he did discriminate, we should object; if he didn't his other customers would object. So the problem wasn't solved by our show of force. Even if we should succeed in forcing the man to take down his sign, up it would go again the moment our pressure were relaxed. For the counter-pressure would still be there, albeit submerged for the moment, and so our victory would be only tentative.

Something rather basic must have been wrong with the strategy. Both the manager and I were acting on the same philosophy. We both had taken for granted the "I'm in business to make money" thesis; the thesis that the proper guide to all business decisions is the size of the profits. Perhaps the thesis was wrong.

Rival Gods

If money is to be our only guide, then Christian faith has nothing to do with the question. The only principles to be applied are those which insure financial success. It was not always so. In the Middle Ages the Church controlled all business, setting the just price and banning usury. But during the Renaissance, business and the state, too, were emancipated from the control of the Church and, with the passage of time, from the controls of religion itself.

In our day, religion is concerned chiefly with the church and with the salvation of men's souls. So the Lord God is God of the Church and of men's "individual" lives. But business and government are secularized—removed from His domain. We do not deny God as do the heathen. We duly worship Him on Sunday morning. We are like the strangers, described in the seventeenth chapter of the second book of Kings, who "came to fear the Lord, but also continued to serve their own gods." We, too, enjoy our other gods. We are not pagans, but polytheists, worshiping God and money and power. Our pantheon is well-designed with a god that is useful for each department of our lives.

Jesus was clear on this point. It was precisely this splitting up of life which he attacked in the words: "You cannot serve God and money." The radical commands of Jesus embrace the whole of life. His command, "Seek ye first the Kingdom of God," rules out even business as having any independent jurisdiction. God is the God of business as well as of the Church. And all business, whether we will it or not, stands under his judgment, for God is concerned that they be run not for the purpose of making money but for meeting the needs of men—instruments for His use.

This being true, we no longer need to buy a hamburger in order to have a moral right to speak to the restaurant owner. For if God is concerned about the discrimination in that restaurant, then it is our obligation as His children to communicate that concern to the manager. And every Christian has that duty and right.

If the problem is our polytheism, then simple pressure is not enough. A business man's turning from money to God as Lord of his business is nothing less than his being born again. It is conversion in the literal sense of the term. That is asking a great deal of him, and expecting a great deal of us! It is the only sure foundation for a permanent solution to our problem.

Christian Business Men

Yet we cannot expect a program of simple evangelism to be enough, for one can easily observe within the Church that the implications of conversion are not immediately apparent to the convert. The implications of the Christian faith for the complexities of economic life are discoverable only through diligent search.

This is the value of a committee of Christian business men. It provides the fellowship within which converted business men can seek God's will in conducting their business. If the purpose of business is not to make money, how can business be made to serve man and glorify God? The questions for even the smallest business are not easy to answer. For instance, ought one to try dissuading a customer from buying too much on the installment plan? Was my butcher justified in objecting that it would be "bad for the trade" if he should help me pick out the best piece of boiling beef? What are the modern equivalents for John Woolman's refusal to carry certain lines of goods because he didn't think they were good for his customers? Those are hard questions.

There is a curious idea around today that if a business man adopts Christian principles, he can count on being rewarded with outstanding success. A few weeks ago, I heard an evangelist tell of his receiving $200,000 in return for an $11,000 investment. No, I didn't put the decimal point in the wrong place! The implication of his story was clearly that this is what will happen to others as well, if true to God. But John Woolman lost money by keeping his business pure. Perhaps God does, after all, want me to ask that restaurant owner to lose money by treating Negroes and whites alike.

We talk often of the Way of the Cross. We quote the challenge, "He who loses his life will find it." There is such a thing as the Way of the Cross in business, and its Calvary may bear the name of "bankruptcy." Crucifixion may, here as much as elsewhere, be the lot of a Christian.

No, religion is not "the best policy"—the shortest route to wealth. The role of the Christian business man is to be faithful to God's judgments. Though the road will not be easy, his faith will be that of Habakkuk: "Though the fig trees do not flourish, and there be no fruit on the vines, yet will I exult in the Lord, I will rejoice in the God of my salvation."

PASTOR'S ALLIANCE, KANSAS YEARLY MEETING

"Ambassadors of Good News" was the theme of Pastor's Alliance which met April 22-26, near Houston, at Friendswood, Texas. Attendance was not affected by the fact that Friendswood Quarterly Meeting is the farthest removed from the center of the Yearly Meeting.

The theme was developed by classes which followed the outline in John 14:16, "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Christ Choosing, Christ Equipping, Christ Directing, Christ Multiplying, and Christ Establishing were subjects for the classes.

From the very first there was a sense of God's presence and wonderful fellowship. We were exhorted time and again by our class leaders to cry out against sin, avoid cutting the corners, and shading or toning down our messages. A pertinent illustration was given by one leader who said the ambassador of the gospel is like the messenger boy who must deliver the telegram but must not tamper with the message. It was suggested that we are chosen to salvation and chosen to holiness of heart and conduct, and that the ambassador must know that the work of the devil, which is carnality, is cleansed out by the roots.

The climax came at the close of the class, "Christ Establishing," when the leader gave the invitation which resulted in a gracious altar service, followed by confessions of faults and definite testimonies of help. So direct was the leadership of the Holy Spirit that this was continued on through two other class periods and on into the noon hour. This was an outstanding service and was referred to as an example of a "Quaker Communion" service because it was characterized by a spirit of unity and fellowship and the real presence of Christ.

Merrill Coffin, from California, was guest speaker. His messages were very aptly illustrated by incidents from his rich experience in the ministry in this country and on the mission fields in Central America and India. Commenting in one of his messages from I Corinthians, 1:17, 18, he said that if people say after one's message, "What a preacher!", instead of, "What a saviour!", then the power of the cross has been made nothing.

Almost all in attendance stayed over the week-end. On Saturday, an excursion to many points of interest was made, which included a visit to Galveston beach and to the devastated area of the recent Texas City tragedy. Those who stayed over Sunday visited the churches of the Quarterly Meeting and some preached in the various pulpits.

COOPER BEATY

WHITTIER AFTER SIXTY YEARS

The city of Whittier, California, is synonymous in name and history with Quakers and the Quaker migrations. On May 11, 1887, Jonathan and Rebecca Bailey established their home as the first pioneers in the area latter to become Whittier, now a city of 20,000. It also started with the vision of Aquilla H. Pickering, of Chicago, who planned an ideal community on the West Coast. On May 15, 1887, the first meeting for worship was held on the front porch of the Baileys. Later, on July 18, the first load of Quakers arrived from Iowa in a spring wagon. The Quakers took root, thrived and grew. The present meeting is the largest Friends Meeting in the world. It was fitting that Sarah Baldwin, a pioneer Friend, should reign as queen of the observances, May 11.

YOUNG PEOPLE OF GERMANY CONFER

Over the Easter week-end some forty-three German Young Friends and others met together in Goslar for the first time in over ten years. They came from all over the British zone, with a few from the American zone. The groups included Cologne, Aachen, Oberhausen, Wupperthal, Bielefeld, Hamburg, Hannover, Braunschweig, Wolfenbuttel, Kassel and Frankfurt am Main. About ten British and American Friends were there, too, representing the Friends' Relief Service teams in the British Zone. The Friends' Relief Service team in Goslar helped with the hospitality, and the main burden of organization was carried by Wolfgang Muller, a German Friend, who is a member of the Goslar team.

The conference program included worship, reports from local groups, letters from Friends in other countries, talks, and discussions. Among the subjects discussed were the Easter message and its meaning for Friends, the sacrament, the place of the Christian revelation in relation to other faiths, the devotional life and practical service, and organizational matters. A report was drawn up at the end of the conference in the form of a letter to Friends everywhere. On Good Friday evening there were readings and sacred music, including a radio broadcast of Bach's *St. Matthew's Passion.* On Saturday there was another musical evening, and on Monday a "Lustige Abend," an evening of fun and games, closed the conference. There were walks in the old medieval town of Goslar and on the wooded hills of the Harz, which cradle the town on three sides. On Easter morning a few hardy Friends went out on the hills to see the sun rise, and in the evening everybody was out to see the traditional "Easter fires." For the majority, who came from the ruined cities, the week-end in lovely unbombed Goslar was one of refreshment and peace; for all, it was a gathering together of scattered souls into one divine-human fellowship.

Nearly every local Young Friends' group had some kind of practical work project to report. Oberhausen, for example, had made over a damaged building and started a kindergarten in it, enlisting the aid of the local Friends' Relief Service team; Bielefeld plans a neighbourhood centre; Brunswick and Wolfenbuttel cooperate in work with refugees from the East; Hamburg cooperates with the Swedish neighbourhood centre; while Cologne and other groups work closely with their local Friends' Relief Service teams. Two groups reported studying "early Friends" and one is making a study of St. John's Gospel.

The writer had the impression that the German Young Friends are in a position to make a badly needed contribution to the religious life of Germany in the way of ministry to the common man that the big churches are not making. They feel a little bewildered and uncertain of themselves, however. Conferences of this sort help to clear and unify their thinking and give them confidence and a closer comradeship.

HAROLD F. WALTON

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SETTLING OUR DIFFERENCES

By Levi T. Pennington

"It must needs be that offences come," said the Master, and if offences are inevitable so also are the differences out of which offences arise. The problem of settling differences in the church is one of the most difficult which is faced by those who are vitally concerned for the advancement of the Kingdom of God.

These differences vary all the way from those growing out of personal opinions, preferences, and idiosyncrasies, to those that have to do with the most profound tenets of theology and philosophy. Some of them are puerile in their origin, however fatal in their outcome; some are trivial and concerned with matters that are of little moment either way; while some have to do with fundamental issues which must be settled aright or disaster lies ahead for the church as well as for individuals in the church. How are these differences to be settled?

The methods actually used are various, and some of them are certainly not to be advised. In some cases and places, the theory seems to be that the way to settle a difference is to "fight it out." Believing, or at least acting as if they believed, that the end justifies the means, people fight each other with but slight regard to any rules—supposing there were such rules—and certainly with little regard for Christian charity and none too much for the Truth. This is a method that cannot be commended.

A more common method used is that of intrigue, machination, and political manipulation that would not be particularly creditable to Tammany Hall. Church politics ought to have no place among Quakers, but a man would have to be blind, indeed, to claim that it does not exist—and some of it is decidedly discreditable. Surely this method of dealing with differences is not to be commended.

The Scriptures give us the method for settling individual differences the hard way but the only effective way. "If the answer is easy, it's wrong." Man to man is the method—the two who have a difference facing it honestly, not with the idea of "fighting it out," but with the intention of seeking a resolution of the difficulty. There are few differences that cannot be handled by two men honestly seeking the *right* way rather than by each seeking his own way.

There will need to be humility on both sides. To approach an attempted settlement of difference with the idea that one is certainly and completely right and the other man must therefore be certainly and completely wrong is the surest way to make the settlement of a difficulty impossible. What a world of arrogance, spiritual pride, intolerance, bigotry, religious egotism and other undesirable qualities the Lord has to forgive, even among those in places of leadership in his church.

There is one prerequisite to a solution of any problem of difference in the church that is more often than not a solution in itself. That is for both parties to the difference to seek to get near to God. Two men lost from each other in the wilds may search in vain for each other; but if they both know where the camp is, and both come to the camp, they will soon be together. If two men or two women, two groups or two factions in the church, earnestly seek the Lord, and draw near to Him, they cannot be far apart. We shall increase our fellowship with one another in proportion to our coming into closer fellowship with Him who prayed "that they all might be one."

This is not a plea for the union of Catholic, Protestant and Jewish faiths; it is not a plea for organic union of "Hicksite" and "Orthodox" branches of Friends; it is not a plea for anything so outward as organization; but it is a plea for those of us who claim to be followers of Christ to end the differences that are interfering with the progress of the Kingdom of God, in our own hearts and lives, in our Local Meetings, and in the entire work of God among men. Let us seek not to emphasize and increase our differences, making impossible the fulfilment of Christ's prayer for Christian unity, but to resolve our differences by the means that God approves. Let us give the world a better chance to say, "How these Christians love one another."

APPLY THIS!

I once heard a story about a monk in Southern France. This good man felt so sorry for the people who had to cross a river under great difficulties to get to the church to worship that he built a bridge. He was very happy watching the people come with ease and safety to the church. It was a great satisfaction to him as long as he lived. The people were happy, too, crossing the bridge to worship God.

After the monk died somebody got the idea that the people were not duly grateful for what had been done for them. A drive was started and the people responded well. A huge statue was built in honor of their benefactor, in the middle of the bridge. It was grand and large, so large that only with difficulty could one get by and into the church.

This is a parable of . . .?

Ermin C. Perisho

REFLECTIONS FROM GERMANY

Disarmament of Germany on a total scale may seem part of a hard peace, but is it truly? Here is an appeal just sent by a German from Berlin, a proved foe of Hitlerism through the years. "With real surprise," he writes, "we learned that the peace treaties with the satellite countries still left them armed—Italy with 200,000 troops! Whom are these soldiers to fight? One or another of the former Allies, the United Nations or what? We Germans remember how the army left to us after World War I was small, yet able to carry on the officer tradition, and keep alive the glories of the Kaiser's regime. We beg you, in the German treaty, to disarm us. We want to be disarmed—completely, from top to bottom."

Another German is Hans Klessen. He lives in Kassel-Wilemshohe. At a youth settlement near Coburg he has begun a task which has carried him from village to village in the surrounding territory. Wherever he can find a group of children playing the military games in which they were so carefully nurtured under Hitler, with wooden swords and toy soldiers, he teaches substitutes through group games and sports. A day arrives when he suggests a symbolic ceremony, whereupon the swords are burned, with appropriate songs and dances, and the lead soldiers melted down and recast into farm animals. Klessen also runs a small publishing establishment, from which, despite the paper shortage, he has already issued 50,000 booklets calling for German participation in the job of building a true world peace. "To date," he says, "I have been able to fill only one per cent of the orders."

Worldover Press

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THE DEVOTIONAL LIFE

IN THIS DAY THAT IS OURS

Selections by ARDIS MICHENER

Nothing is more certain, humanly speaking, than this—that what a man wills himself to be, that he will be.

JACOB A. RIIS

* * * *

The day is always his who works in it with serenity and great aims . . . Trust men and they will be true to you; treat them greatly and they will show themselves great.

RALPH WALDO EMERSON

* * * *

Truth is within ourselves.

ROBERT BROWNING

* * * *

"Something for nothing," is a false philosophy . . . Hundreds of people have personally helped me along the way without forcing me to adopt their religion or politics or prejudices. And there are ten people near me I can help tomorrow if only I will. That is the very essence of democracy.

DEAN RUSSELL

* * * *

The big things in life may be triumphs but the little ones make it a pleasant journey.

WALTER SANBORN

* * * *

Small opportunities are often the beginnings of great enterprises.

DEMOSTHENES

* * * *

If you persuade yourself that you can do a certain thing, provided this thing be possible, you will do it, however difficult it may be. If, on the contrary, you imagine that you can't do the simplest thing in the world, it is impossible for you to do it, and, molehills become for you unscalable mountains.

EMILE COUE

* * * *

Whatever practical people may say, this world is, after all, absolutely governed by ideas.

THOMAS HUXLEY

* * * *

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God.

From PSALMS 42:1 & 2

* * * *

He who works to secure the good of others, has already secured his own.

CONFUCIUS

* * * *

The true test of education lies in the possessor's ability to serve . . . The vocation of every man and woman is to serve other people.

ELBERT HUBBARD

* * * *

My great concern is to be on God's side.

ABRAHAM LINCOLN

* * * *

Expect great things of God; great things of your fellow men and of yourself . . . great opportunities are ahead; greater than any that have come before.

CARDINAL GIBBONS

* * * *

We live in deeds, not years; in thought, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs.
He who most lives who thinks most,
feels the noblest, acts the best.

PHILIP JAMES BAILEY

Calm Soul of all things! Make it mine
To feel amid the city's jar,
That there abides a place of thine
Man did not make, and cannot mar.

MATHEW ARNOLD

* * * *

Ideals are like stars; you will not succeed in touching them with your hands but, like the seafaring man on the desert of water, you choose them as your guides and, following them, you reach your destiny.

CARL SCHURZ

Carl Heath, prominent English Friend, writing in *The Friend,* London Yearly Meeting, says of the Henry Wallace speech:

Mr. Wallace stands for the "one-world policy," and in so far as the assertion concerning present American foreign policy has justification he is doing a service in pointing out its formidable dangers. It is, of course, unfortunate that he should speak in England rather than in America. It is a pity, too, that a straight issue should be mixed up with denunciations of Greece and Turkey, for these can serve no purpose but to add to the dissensions in Europe.

He is on firmer ground when he points out that: "Communism cannot be destroyed by tanks and guns. It can only be superseded by a better idea; it can only be ended when poverty and exploitation are no longer a part of democracy."

It is the inward change, the inward purification, the spiritual fact and not the outward symbol that belongs in truth to the Kingdom of God . . . of necessity no priest can claim to intervene between that inward life and its source of strength and power.

JOHN WILHELM ROWNTREE

NOSTALGIA

I'll close my eyes tonight to go to sleep;
And pray, while soft oblivion hovers near,
"Dear God, please bless our home, so lost and dear,"
But then, remembering, will wake to weep.

I read, when I was young, of far off lands,
Of temple bells, and royal palms that sighed,
And sultry maidens, veiled, and limpid-eyed,
And caravans that swayed through moon-drenched sands.

And though I've traveled oceans flecked with foam,
Have lived to see and tell each wondrous sight,
I'd trade them all, my dear ones, if tonight
We were together once again, at home.

REBA M. THOMAS

WARPED

(Suggested by an essay of William James)

The mind of Christ of crystal twice refined
Transmits the light in unique symmetry,
Showing a beauty scarcely to be lined
By human art. Our crude transparency
Distorts God's thought, until his moving mind
Can recognize in that warped imagery
But little of the perfect thought behind.

PHILIP W. FURNAS

LORD, WE REPENT

"He is the human Christ, the God-like man . . . ."
Even so we said—to prove our minds were broad.
Master, forgive us!—and restore our awe
That man's own flesh was once the home of God.

E. MERRILL ROOT

FIDUCIARY CORPORATION OF FRIENDS

By Alvin T. Coate

For a number of years Friends have realized that The Five Years Meeting is not prepared to assure persons, interested in contributing funds for educational, religious, and philanthropic purposes, that we are adequately equipped to safely hold and administer such gifts.

There has seemed to be no answer less than the creation of an incorporated fiduciary agency, administered by chosen trustees, who will command the confidence of the public, both within and outside our membership.

More than three years have been devoted to investigation and conference on the subject and the final report and recommendation of the Exploratory Committee was made to The Executive Committee at its recent closing session.

This report recommended the creation of the Fiduciary Corporation of Friends, with the home office at Richmond, Indiana.

Nine trustees are to be selected from a list submitted and approved, and the Minute of the Executive Committee reads:

1. Authorizing the Corporation

The Executive Committee has received the report of the Exploratory Committee appointed to explore the wisdom and means of setting up a fiduciary trust, empowered and qualified to receive and administer bequests, gifts, and trusts within the framework of Friendly enterprise. This report is approved.

2. The specific proposal for the incorporation of Fiduciary Corporation of Friends is also approved in principle, and a committee consisting of Alvin T. Coate and James Matchett, with William C. Dennis as counsel, is appointed to approve the final wording of the articles of incorporation, to make the final selection of the first incorporators from the list heretofore given, and to be responsible for the completion of the legal details of actually setting up the Fiduciary Corporation of Friends.

A charter will be sought under the Indiana Statute of 1921, providing for the organization of foundation or holding companies, and public notice of the existence and functioning of the Corporation will be given.

Thus, another dream for the advancement of the Five Years Meeting usefulness becomes a reality. It is hoped that the Corporation will be widely used as the holding and administering agency of gifts and bequests within the framework of Friendly enterprises.

William C. Dennis, General Counsel, Colonial Building, Richmond, Indiana, may be consulted by interested persons and institutions.

JAMES R. FURBAY TO CENTRAL OFFICES

James R. Furbay

James R. Furbay, who has served as minister of the Des Moines Friends Meeting for the past four years, has been appointed as director of Friends' publications and literature through the Five Years Meeting. This will include supervision of the Friends Book and Supply House, and the publication of Friends Sunday School literature. The appointment envisages a new forward view in the field of Friendly books and other literature, which will include both production and promotion.

James Furbay comes from a Quaker family line with such names as Wood, Stanley, Vaughn, and Mosher in the Pennsylvania and New York area. He was graduated from Marion College, magna cum laude, and has had graduate work in Capitol University, Columbus, Ohio, Chicago Theological Seminary, and the University of Chicago. He has held pastorates in Ohio, Indiana, and Iowa Yearly Meetings. For ten years he has served as chairman of the Adult Work Department of the Board on Christian Education of the Five Years Meeting.

James and Ethel Furbay and their three daughters will move to Richmond in the late summer or early fall.

FOR YOUNGER YOUNG FRIENDS

MYSTERIOUS INDIA

India was not a foreign country to Mary and Philip, for they were children of missionaries and this was the land of their nativity. They, with their parents, had come to love the small, dark-eyed children who lived in the Indian village of one story, mud huts, with the steep, thatched roofs. As they wandered through the streets of the village, sights unfamiliar to American children greeted their eyes.

Indian mothers could be seen crouching before open mud fires in the corner of their bare rooms, cooking the simple meal of rice for the family, or giving the hut its daily washing of mud, or perhaps coming from the village water tanks with earthenware jugs poised gracefully on their hips.

The men were often farm laborers, plowing with skinny buffaloes and wooden plaws—part of India's ceaseless struggle to feed its teeming millions. They could work only six months each year, and must not plant when the sun is too hot, or if there is heavy rain, for they would spoil the livelihood of the year. Perhaps the father of the family is called a coolie. Then he could be seen walking gracefully along the platform of the local railway station with a huge basket of freight on his head. But at whatever the father of the family worked, he could not make enough to supply much for his family. Nearly all the families helped to supply food by fishing in the village pool—sometimes the people would catch fish in their hands. They spent much time in bargaining to make the little money they have go as far as it can.

The Hindu must never eat beef, for the cow is sacred and must not be killed or eaten, but many families keep a cow, or goat, or buffalo for the milk they provide. Many times these animals are very poorly fed. Still the cow is worshiped, and flowers and grass are thrown at its feet.

In the villages of India, its people make their ceaseless struggle day in and day out for a bare existence. If rains are too heavy, or if there is a long drought, then famine comes to India and many people are very hungry. It is in the village that the missionary sees the soul of India.

Adapted from a release of the Service Committee

Lord, thou has been our dwelling place in all generations . . . So teach us to number our days, that we may apply our hearts unto wisdom.

Psalms 90:1 and 12

LITERATURE IN REVIEW

THE GOOD CROP

By Elizabeth H. Emerson

Longmans, Green and Co., 1946

Price $2.50; pp. 297.

Middle Western Friends, particularly, already love and enjoy this book. In large part the true story of the Rees family with real names given, it tells of something greater than one family. The story of the migration of the family from Tennessee to Illinois, of the clearing of forests to make farms, the dangers, crudeness, and beauty of pioneer life, and the deep and sober goodness of Quaker communities, is wider than the personal fortunes of the Rees family. In the story, many a reader will find the lives of his own ancestors. Now that the Middle Western frontier is gone and ways of life have greatly changed, we need stories like this to preserve history and if possible to point us toward recovery in some new form of what we have lost. There are many other Quaker families whose memoirs we should like to see set down as rewardingly as this.

The author's straightforward simplicity of style is not only good writing; it is the right medium for creating Quaker atmosphere and for an account of the life of the quietly good and thoughtful William Rees. Though the good crop is his eleven children, the story is first of all that of William and somehow, through early introduction and imaginative sympathy, that of his older sister, Deborah, despite her later infrequent appearance. It is also the story of William's son, Levi, far more than of the other children. William's wife, Rebecca Hester, mother of the good crop, remains less realized than Deborah. So with certain of the events: the winter visit of the wolves, Martha's wedding, William's troubled mind over the Civil War are more vividly and adequately presented than the Danville rally and its tragic aftermath, or Levi's beating of the horse and Rebecca's prayer.

The daughters, who all seem to have grown up so wholesomely and married so suitably, are given in snatches. One would like to know more, especially of Sarah and Sybil. The younger sons scarcely have time in the book to grow up.

Why Levi was as he was remains unanswered mystery. What was it in him or in his family's attitude that set him at odds with his parents and his Quaker training and environment? You are left wondering. Was his conversation genuine or rather something that suddenly offered scope for creaturely talents and activity? It is given as both, and somehow in contradiction with each other. To the end, Levi appears as a person without real integration and to the end readers wonder why. Was it the change that came over Quakerism or the loss of early simplicity or inadequacies in the simplicity for the feeding of an eager spirit? Or something else? We believe that Quaker faith can produce truly integrated personalities. If it fails, why does it fail?

So the book appears to one reviewer who, being convinced rather than birthright and therefore less acquainted than many readers of The American Friend with Rees family personalities, has taken the story as it is written. Certainly the only fair way to review fictional presentation of character is to take it for what it is in itself without reference to estimates of originals. In the last analysis, we are all. like Levi, mysteries, perhaps most of all to ourselves.

Catherine Bruner

THEY HAVE FOUND A FAITH

By Marcus Bach

Bobbs-Merrill Company, Indianapolis, Indiana

Price $3

One of the grievous sins of humanity is generalization. It is odd how we heap together our fellow mortals and tie them up with a label. We see a Negro of doubtful character and we are prone to believe that all Negroes are thus. We ferret out a communist in a labor group and we immediately condemn all labor unions as communistic. Of course, such generalizations from imperfect data are not modern. "To play the Corinthian" in ancient times was to be morally bankrupt. We know that Corinth was a city given over to vice, but it is not fair to generalize and say that every resident of that city was immoral.

Marcus Bach, in his recent book, helps one to overcome this attitude in respect to the various sects and cults which so easily take root and grow in the fertile soil of our American democracy. Dr. Bach discusses the faith of eight of the most significant little-known religious groups in American life, the faith of fifteen million people. These groups include the Jehovah's Witnesses, the Foursquare Gospel, Spiritualism, the Oxford Group, the Kingdoms of Father Divine, The Baha'i Faith, Unity, and Psychiana. We often hear of these groups and most of us may have had contact with one or more of them, yet for the most part what we know is from those who are in opposition to these groups. This is never a fair way to evaluate a movement and the distinctive characteristic of Dr. Bach's presentation is that he has tried to see how they look from the inside, as seen through the years when visiting their religious meetings and living in their communities. His express purpose is not to expose them but to understand them.

One of the interesting things about the study, a point that the author does not point out explicitly, but which is a characteristic that is common to almost all eight of these cults, is their original motivation. None of them originated as an attempt to start a new church; rather, as most great religious movements of the past, they were forced to form a new religious organization because their needs could not or at least were not being met in the established religious denominations. It is at this point that the book becomes valuable. As we survey the theologies of these cults we are not attracted; in fact we are repelled. Nevertheless, the beliefs and practices of these people are meaningful to them. It is doing something for them that established religions are not doing—satisfying a need.

There is no room for a discussion of the various types of theologies or of conduct and habits. But the book is fascinating reading and is extremely valuable because of the first-hand information that is given in the spirit of friendliness and understanding.

Truman D. Whitaker

Three pamphlets on Military Conscription are available under the titles *Ask the Man Who Owned One, The Army Says,* and *The Brass Hat and The Atom.* Order free from The National Council Against Conscription, 1013 Eighteenth Street, N. W., Washington 6, D. C.

MEALS FOR MILLIONS THREE CENTS EACH

More than two million meals of the newly developed Multi-Purpose Food, costing less than three cents per meal, have gone to famine sufferers overseas through the Meals for Millions Foundation, incorporated last July for the prevention of starvation. This agency is in close cooperation with the American Friends Service Committee.

The following leaflets may be obtained by writing to the Meals for Millions Foundation at 648 South Broadway, Los Angeles 14, California:

How to Order Multi-Purpose Food Overseas Relief Parcels

How to Give a Dinner of Multi-Purpose Food

"How Can *I* Help Provide Meals for Millions?"

How the Meals for Millions Foundation serves Relief Agencies, Missionaries, and Public Institutions

FOR FRIENDLY ACTION

CHILDREN'S RELIGION IN SUMMER

Summer is a time for stretching, relaxing, breathing in the sunshine, and gazing in amazement at the stars. It is a time to open the closed doors and windows of our hearts and let the beauty of God rush in. It is a time to walk silently in his presence, hand in hand. We think of Sidney Lanier and his beautiful poem about "The Marshes of Glynn":

"As the marsh-hen secretly builds on
the watery sod,
Behold, I will build me a nest on the
greatness of God."

and Emerson's lines:

"Let me go where'er I will
I hear a sky born music still."

Let us make the most of the healing days of summer. Let Sunday school teachers and parents plan long summer days with their children in the fields and woods; evenings lying on the ground exposed to the dazzling glory of the skies. Let us keep nothing back from God, no doors and windows closed.

It is a time to commune with God himself. But a few, well-chosen printed materials may help to enrich these glorious days. Ten services with themes related to nature are contained in a pamphlet called *Leading Children in Worship*, by Sophia L. Fahs. It is in the Friends Lending Library and the Book Store (60 cents). You can use these or stories and poems from them for an outdoor worship service to bring a picnic day to a close or for a Sunday school opening service.

A Meeting might do well to give each home the little illustrated folder, *Your Child's Summer*. (3c at the Friends Book Store.) This suggests ways for parents to make the home life rich in summer days.

Each home with children should also have *Thoughts of God for Boys and Girls—Summer Time* (25c). It is a booklet of poems, pictures, and stories for devotional moments. Families might use these in their worship times together.

This is God's World is an attractive little book to train children in stewardship ($1). It would make a good summer gift for children. The author is Mabel Niedermeyer.

Many churches are planning vacation schools for the early summer. *Children's Worship in the Church School*, by Jeanette Perkins, in the Friends Lending Library and the Book Store, contains a wealth of Bible nature verses and other poems of praise selected for children. These would be helpful in the worship sessions of the vacation school.

There will come times for a good book under a shady tree. Catherine Woodward, librarian of the Friends Lending Library, 101 South Eighth Street, Richmond, Indiana, suggests a few books in the library which the children would enjoy and which might enrich their lives this summer.

Nathan, Boy of Capernaum, by Amy Morris Lillie.

Tell Me About Jesus, Mary Alice Jones.

Tell Me About the Bible, Mary Alice Jones.

Tell Me About God, Mary Alice Jones.

Friendship Magic, Jeanette Perkins Brown.

A Bell for Baby Brother, Jessie Eleanor Moore.

Then I Think of God, Mabel A. Niedermeyer.

Jesus, the Carpenter's Son, by Sophia L. Fahs.

To be, Stella Gentry Sharpe.

LILLIAN WHITE SHEPARD

FOOD PACKAGES TO JAPAN

Food shortage in Japan is just as serious this summer as last. We must not let up on our efforts now. The Mission Board of Philadelphia Yearly Meeting, 304 Arch Street, would be glad to supply addresses for the names that follow to those asking for them. They are people who are collaborating with Esther B. Rhoads in the work of food distribution under LARA, and she has seen their own needs. They are people who will do much to mold public opinion in the days ahead. Some of them lost everything they had in the bombing.

Mr. Kensuke Horinouchi, the Christian ambassador to the United States; Mr. Takayuki Namae, an eighty year-old Christian social worker; Mrs. Tomo Mikami, a delightful but delicate secretary to Mr. Horinouchi; Mr. Soichi Saito, of the Japan Y.M.C.A.; Mrs. Michiko Nakazawa, a graduate of Friends Girls School, whose husband was a doctor in a war-prisoners' camp, and got twenty years at the war trials.

There are the names of Friends too, very needy people, whom we could give you. If you are not able to pack boxes yourselves, we shall undertake to do it for you, as many as you wish to send, at a price of $5 and upwards.

Gilbert Bowles wrote in a letter, dated 3-31-1947, "The food in the relief packages has redeemed the health of . . . many . . . families. Every chance I get, I shall continue to repeat, 'Send on the relief packages to Friends and their friends, as you get addresses. If the receiving families do not need them, they will pass contents to friends or neighbors.' "

Mission Board, Philadelphia Yearly Meeting, 304 Arch Street, Philadelphia.

ON YOUR GUARD!

The War Department has planned and is using the following techniques to sell their program of universal military training to Congress and the people:

1. The War Department has employed civilian "consultants" to the Secretary of War. Their job is to go around the country, speaking for universal military training and organizing support for it.

2. The War Department as a national policy has approached state and city officials all across the nation, asking them to appoint an "Army Advisory Committee" which, in some communities and at War Department request, sponsor local programs for universal military training.

3. The War Department has motion picture films, advertising universal military training, one of which is called "Plan for Peace."

4. The War Department has established a "model" universal military training camp at Fort Knox, Kentucky, to which it will take parties of not more than sixteen persons by airplane for a sightseeing tour of the experimental camp. The experimental set-up at Fort Knox publishes a paper under the supervision of Army Public Relations officers which is being distributed to civilians as an advertisement for universal military training. The Army Public Relations Staff also arranges for visits, including payment of transportation, of newspaper and magazine editors and representatives to Fort Knox, so that favorable write-ups may follow.

5. The War Department is distributing a mimeographed *Outline for Veteran Radio Panels* with the suggestion that veterans speak for universal military training.

Conscription News

SUPPORT CAPPER BILL

Friends should write their Senators, supporting the Capper Bill, S265, which would outlaw interstate liquor advertising. This is a vulnerable place and an open opportunity to destroy, in part, the growing liquor business.

QUAKERDOM · AT · LARGE

A conference of Friends concerned in the field of evangelism will be held at Colorado Springs, Colorado, June 25-29. Byron L. Osborne of East Cleveland, Ohio, receives registrations for it.

* * * *

The next issue of THE AMERICAN FRIEND will be devoted to education, depicting by words and pictures the programs of our schools and colleges. This is an annual service to Quaker education.

* * * *

Gerald and Gwendolen Littleboy of London Yearly Meeting are now on the west coast. From Pasadena they will go to Seattle for a few weeks. Near July 1 they will return to Philadelphia and sail home soon thereafter.

* * * *

Joe and Eleanor Lippincott, Friends, residing at Box 67, Route 1, Moorestown, New Jersey, collect and sell stamps, the proceeds of which are used to buy "CARE" food parcels for starving people. To date, they have received and spent for that purpose over $700.

* * * *

The World Council of Christian Youth will be held in Oslo, Norway, on July 22-31. Warder Cadbury of Haverford College will represent American Young Friends, while Lawrence Peery of Thorntown, Indiana, and a Friend of Western Yearly Meeting, will represent the Indiana Council of Religious Education.

* * * *

Wendell E. Hadley, Friends University, 1927, has been appointed dean of Friends University. He will complete his course requirements for the Ph.D. degree at the University of Minnesota this summer. Dr. S. Arthur Watson will assume his duties as president of Friends University near June 1.

NEWS OF OUR MEETINGS

Mother's Day was observed at Spiceland, Indiana, Friends Meeting with an appropriate service. A basket of red carnations was given to Mrs. Emma Mills, the oldest mother present, and another basket of flowers was given to Mrs. Betty Cooley, the youngest mother in attendance. The Household Circle of the church served dinner on Friday night to the Alumni of Spiceland Academy and Spiceland High School. There were over three hundred reservations.

* * * *

J. Cuthbert Wigham, who represents the Friends Service Council of London Yearly Meeting, spoke at Spiceland, Indiana, Friends Meeting on Thursday evening, April 17. Widely traveled over Europe, and more recently in Cuba and Jamaica, he had pictures to show of the countries, their people and work, where he had visited. Russell Burkett, pastor at Spiceland, was speaker on April 24, at the Henry County Historical Society in the Society's home in New Castle, on the occasion of their sixtieth annual meeting.

R. Ernest Lamb, executive secretary of California Yearly Meeting, was a week-end guest in Spiceland, bringing the message at the morning worship service on Sunday, April 27. He had recently returned from a two-month visitation of the mission fields in Central America, and told of his experiences. The Baccalaureate service for Spiceland high school was held in the Friends church in the afternoon of May 4, with Russell Burkett as speaker.

* * * *

Fairfield Quarterly Meeting of Wilmington Yearly Meeting was held at Fairview, on April 26. Canby Jones spoke of his relief experiences in the province of Finmark, in northern Norway. Edward Linton, missionary from Monroe County, Tennessee, gave an inspiring message on the mountains as the Christian faces them, using different mountains in the Bible as illustrations. Violet Linton, his wife, and Pearl Spoon told of the Tennessee mission work. In the business session, after the Lintons and Pearl Spoon left, several concerned Friends spoke of the fine work Pearl Spoon is doing, separated as she is from the Lintons, without a car, and of the necessity of her going on foot over the community of three miles square, and fifteen miles from the Lintons. It was suggested that the Quarterly Meeting raise money for a gift of a car, thus saving Edward Linton many trips with groceries, or in taking mountain people of her area to the doctor. The sum of $153 was raised, with Wilmington Meeting later raising $38. This is a nucleus for the purchase price of a much-needed car for Pearl Spoon.

* * * *

Oskaloosa Quarterly Meeting was held at Albia, Iowa, May 3. The Meeting opened with a devotional message by Milo Rees, who read from Colossians 3:1-16, his message bearing on "Christ is all, and in all." Reports from various Meetings show an earnest concern for a deeper spiritual life among the members that there may be a broader outreach in bringing others into the Kingdom. Some Meetings show a marked spiritual growth, as evidenced in increased interest in the Sunday school, Christian Endeavor, and regular church services. In one Meeting the musical program was outstanding.

Gerald Littleboy and wife, Gwendolen, visiting Friends with a minute from the Meeting for Sufferings, London, England, were present and brought greetings from English Friends and inspirational messages from their own experiences in the Lord's work. Gwendolen Littleboy also spoke at the woman's missionary meeting during the noon hour. Other speakers through the day were Leslie and Nina McCarger, Esther Figgins, Milo Rees, and Robert Blood. The special subject for consideration for the afternoon was stewardship, presented by Nina McCarger. Earnest prayer was offered for some members who are passing through trying times because of illness. The feeling of fellowship was precious in united prayer and unity in the business session.

* * * *

Jonesboro Monthly Meeting has experienced a busy winter and spring. Homer and Mable Coppock were in the Meeting one Sunday morning to explain the AFSC program. Dr. Kuhn and wife, from Asbury College, also paid the Meeting a visit; Dr. Kuhn speaking at the morning worship service on that Sunday. James DeWeerd of Fairmount, held a twelve-day revival in Jonesboro Meeting, the Meeting as a whole being strengthened spiritually, and several persons confessed Christ. On Easter a dedication service was held, sixteen small children and babies being presented. In the evening the children gave a miscellaneous program under the leadership of Edna Baskett. Errol Elliott was a recent welcome visitor when he spoke to a large group on his European experiences. This talk was of special interest to the young women of the missionary group who have been sewing and knitting for the overseas project of the Service Committee. Once each quarter the Monthly Meeting has been observing family night, which has been well attended, especially by young Friends.

* * * *

Asheboro Street Friends of the Greensboro Monthly Meeting observed its fifth annual home-coming and thankoffering service and the 56th anniver-

sary of the establishment of a Friends Meeting in Greensboro, Fifth month, fourth. In the late eighties, a Bible School was organized in a dwelling house located on the corner of South Elm and Lee Streets. This led to the setting up of Greensboro Monthly Meeting by New Garden Quarterly Meeting in 1891. The first meetinghouse was erected in 1893, on E. Lee Street. In 1909, the present meetinghouse on the corner of E. Lee and Asheboro Streets was erected. Six of the thirty-eight charter members are now living.

William W. Blair, chairman of the Planning Committee, presided at the eleven o'clock worship service and Howard W. Cope, minister of the Meeting, brought the morning message, using as his subject, "Life's Invisible Temples." At six o'clock, members of the Meeting, with families and friends, gathered in the basement of the meetinghouse in observance of family night. Everyone enjoyed a social time over sandwiches and coffee. After this, Bess Rosa, faculty member of Woman's College, gave a most interesting and helpful address on family life. The children had fun reading, singing and playing games which were under the direction of Ruth C. Day, director of Christian Education.

* * * *

Penn Quarterly Meeting was held at Palmer Lake, Colorado, on May 10. This was the first time that the Quarterly Meeting had been held at Palmer Lake, where the Friends Community Church, under the leadership of Evalena Macy, has served so well in this small town located in the heart of the mountains.

The kindly counsel of Samuel Heath, who passed away on April 28, was greatly missed by all who attended the sessions of the Quarterly Meeting. He was clerk of the ministry and oversight body at the time of his death and had helped to guide the Meetings wisely for many years. Stowell Sandmeyer, of Denver, led in the discussion on "The Place of Music in Our Meetings for Worship" during the meeting of the Ministry and Oversight. An inspiring message was brought by Lyman Platt at the meeting for worship.

At noon, Friends went to the town hall where a delicious dinner was served by the members of the Palmer Lake Church. In the meeting for business during the afternoon, the officers were appointed for the coming year. They include Ava C. Maris, presiding clerk; Essie Platt, recording clerk; and George Hurt, reading clerk. An appeal for clothing from the American Friends Service Committee was presented by Winifred Slavick and, at the close of the meeting, Millard Powell, the Yearly Meeting superintendent, brought a concern for the needs of the starving children of Europe.

HORIZON

European pastors, their wives, and church workers needing rest, food, and sunshine may shortly spend a month or six weeks in a newly-established rest home in Locarno, Switzerland.

* * * *

The Greatest Story Ever Told is the title of a radio program appearing regularly on Sundays at 6:30 p. m. on the network of the American Broadcasting Company. It is a religious program.

* * * *

One Man's Family was selected as winner of the National Family Week radio citation in a nation-wide poll conducted through religious periodicals by the International Council of Religious Education.

* * * *

The western shoreline of Alaska—at one point less than 100 miles from Russian territory—has been transformed into an armed fortress. This disclosure was made by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, who has just returned from a three-week air tour of Alaska.

* * * *

Turning swords into plowshares has come almost literally true according to reports made to the Board of Home Missions of the United Church of Canada, in session in Toronto. Recently the board bought a small warship from the War Assets Corporation and sent it to sea as one of a fleet of seven craft to do mission work on Canada's eastern coast and around Newfoundland.

Religion faces the prospect of holding a "small and declining" place in American life unless existing trends are reversed, according to a Twentieth Century Fund Survey of "America's Needs and Resources." The survey indicated that "the war has had a depressing effect on the growth of the church," and that contributions to the church amount to little more than $1.50 out of every $100 spent by consumers.

This world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet the less form in religion the better, since God is a Spirit; for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a Spirit.

Words are for others, not for ourselves; nor for God . . . If we would know this dialect, we must learn of the divine principle in us. As we hear the dictates of that, so God hears us . . . In His image we may behold His glory; enough to exalt our apprehensions of God; and to instruct us in that worship which pleaseth Him.

WILLIAM PENN

CAR NEEDED

The Board on Peace of the Five Years Meeting desires to rent an automobile for ten weeks this summer (June 25 to September 1) for its secretary and his wife to use in traveling about the various Yearly Meetings. Anyone willing to make a car available for this purpose should contact Wilmer Cooper, Wilmington College, Wilmington, Ohio, before June 10. A liberal mileage allowance will be paid the owner.

THE LUMINOUS TRAIL

By

RUFUS M. JONES

Dean of
American Quaker Writers

THE LUMINOUS TRAIL is a vivid and beautiful record of some of the courageous lives of the past who sprang awake from obscurity to lead the way toward the "luminous trail" of the saints.

Price $2.00

Order from

FRIENDS BOOK AND SUPPLY HOUSE

101 South 8th Street Richmond, Indiana

ANOTHER ANGLE ON TEMPERANCE

Concerned Friends have been grieved in recent months at the way in which some Quakers, like others of the professed followers of Christ, seem to have become callous to the deprivations and sufferings of others. Though most people know that the utmost need afflicts millions of their fellow men, many are insensible of any responsibility on their part so to live that this need may be lessened. So many Americans continue not only to live well, but also to live luxuriously, eating and wasting expensive foods, consuming in alcoholic beverages grains and sugars that would feed millions, dressing in extravagant fashion, enjoying all the refinements of our mechanical age. Their brothers and sisters in other lands must perforce, to save their children and themselves from death, pull the plow, gather fagots, make a handful of rice into a dinner.

We cannot rest easy when, in our eyes, so many are guilty of such un-Christian selfishness. While in bulk the contributions of the United States to the world's need are impressive, the individual sacrifices made by others—notably the English and Scandinavians—put us to shame.

With such reflections we have wondered how Friends might be led out of this irresponsibility which undermines not one, but all of our testimonies, tends to make our committee work ineffective and our meetings for worship sterile.

The emergency is almost overwhelming and we realize that the actual contributions that the small body of American Friends can make, either by gifts or merely by simple and unostentatious living, would be almost negligible in the face of the vast requirements. But there are two considerations we ought never to forget. *First*, there is the effect of our conduct upon others. We have an influence far out of proportion to our numbers, and a corresponding responsibility. Therefore, perhaps more than others, we must practice what we preach. *This is a time when our testimony for simplicity has implications reaching far beyond our own lives. Secondly*, our own consciences are involved. Even if our concrete help is negligible, and even should our example be unavailing, we still have a duty to ourselves and to our God. *We should do what is right because it is right.* All too frequently, when faced with ethical questions, our decisions are largely determined by what we think will be the effectiveness of our actions. That was not the position taken by early Friends. Their task was to live according to the leadings of the Inner Light. The issue was for them— and should be for us—in the hands of God.

The primary responsibilities of this Association are clearly indicated by its title, but in this day of suffering and opportunity we see our own special concern as only one part in the make-up of a distinctive "way of life."

We, therefore, urge all Friends for their own spiritual health, for their influnce upon others and for the concrete good that may inure to those in distress, to adopt for themselves all of our historic testimonies that have to do with personal indulgence and display.

—Friends Temperance Association of Baltimore Yearly Meeting.

ANNUAL MEETING RURAL LIFE GROUP

At the semi-annual meeting of the Board of Directors of the Rural Life Association, held at Quaker Hill, Richmond, May 4, Stanley Hamilton was named to serve another year as executive secretary. Ernest E. Mills, young Indiana farmer, who was elected chairman last December, presided at the meeting.

The nomination of Lee Moorman White by Baltimore Yearly Meeting to the Board was approved. A young Friend and former CPS man, he plans to take over the operation of his father's farm near Franklin, Virginia. It is the aim of the Rural Life Association to have a majority of working farm people, men or women, as directors of the Association to form its policy.

Clarence Cunningham, young Negro Friend and farmer, recently elected to the Board, outlined plans for the work of the new committee, "Racial Minorities on the Land and in Small Communities." An attempt will be made, first in his own community of Vandalia, Michigan, to secure a friendly reception of Negro settlers, especially in rural areas. It is hoped this work will spread to other locations. Training to develop rural skills, and a placement service for the mutual advantage of both communities and settlers will also be a part of the work of this committee.

The invitation from the Walnut Church of the Brethren in North Manchester, Indiana, to hold the Sixth Annual Rural Life Conference there next fall, was accepted. Former conferences have been held in colleges. Faith Terrell reported on the one-day conferences held in the Wilmington area in March, and Martha Mills told of her attendance at the recent Ministers' Wives School at Grailville, near Loveland, Ohio.

Levinus Painter of Collins, New York, who recently returned from a trip to Africa, told of the rural problems there. He pointed out that although America has a serious rural problem, it is small compared to that in Africa.

Word has come that Wilbur Kamp, North Weare, New Hampshire, wants someone, old or young, to assist him with poultry and dairy work. Part of the work of the Rural Life Association is that of placement—bringing together persons and job opportunities. Near-by is a small but interesting Quaker community that will challenge one's religious and Quaker beliefs and testimonies.

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BIRTHS

CARSON—To Harold and Faith Carson of Philadelphia, Pennsylvania, on May 11, a son, John Raymond. Both parents are members of West Grove Meeting, Western Yearly Meeting.

FRAZER — To Leslie and Dorothy Frazer a son, David Albert, on April 26, at Richmond, Indiana.

JONES—To Wilfred Vivian and Fern Drummond Jones, a son, Arthur Sylvester, on May 1. The parents are members of 57th Street Meeting, Chicago.

MARRIAGES

BENSON - BURGESS — Mary Alice Burgess, daughter of Harry A. and Alice F. Burgess of Chatham, New Jersey, to Purnell Benson, son of John and Cora H. Benson of Scarsdale, New York, on April 26, at Florida Avenue meetinghouse, Washington, D. C. Purnell Benson is a member of 57th Street Meeting, Chicago, and Mary Alice Benson of Green Street Monthly Meeting, Philadelphia.

GOLDSTEIN-LEVESCONTE — Norma LeVesconte to Abram Goldstein, members of 57th Street Meeting, Chicago, in John Woolman Hall, on February 23, after the manner of Friends.

JACKSON-ROEHM — Elizabeth Roehm to John Carroll Jackson, according to the usage of Friends, in the 57th Street Meeting, Chicago, on March 23. They will reside in Chicago.

DEATHS

CHAPPELL—Edward L. Chappell at his home in Belvidere, North Carolina, April 8, at the age of seventy-two years, following a short illness. He was a birthright Friend, and had been a teacher and merchant. He served as Bible school superintendent for over thirty years and as clerk of the Monthly Meeting for several years. His calm, serene spirit was most helpful in the affairs of the Meeting. Surviving are four daughters, four sons, and fourteen grandchildren, two sisters and five brothers.

FRAZER—Anna Trueblood Frazer, in her seventy-seventh year, at New Providence, Iowa, May 6. Surviving her are a daughter, Fern Frazer Cook of New Providence, Iowa; and three sons, Leslie of Richmond, Indiana, Wayne of Council Bluffs, Iowa, Lloyd of Mexico City. She was a member of the Friends Meeting of New Providence. Officiating at the services were her pastor, Paul Hadley, and Cecil E. Hinshaw.

KERSEY — Jennie Kersey, at Crawfordsville, Indiana, on February 4, aged ninety years. She was the daughter of Jesse and Sarah Kersey, a lifelong Friend and loyal member of the Friends Center Meeting. Due to failing health, she was unable to attend of later years. She had been a school teacher for many years and influenced many for good. Services were held at the Hitch funeral home, with A. L. Miller officiating, using Isaiah 41:10 as a text. Burial was in Greenlawn cemetery. She is survived by two nieces, two nephews, and several cousins.

ADDRESS NEEDED

Paul Stumpfel, Dresden — N. 23, Kronenstrasse 38, Germany, Russian Zone, would like to get in touch with Karl Muench whose address he has lost. He believes that he is a member of the Society of Friends. Address all replies to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting. Sunday meeting for worship, 11:00 a. m.; Monthly Meeting (following 6:00 p. m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone GI. 5686.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street, For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each sunday at 11:00 a. m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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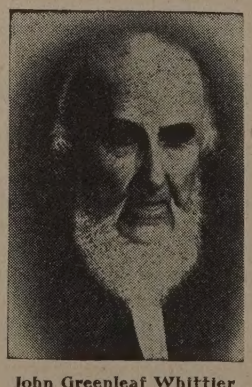

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